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P.A. Foster

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Thesis

THE USE OF LEISURE TIME BY YOUNG MEN

by

Perley Addison Foster

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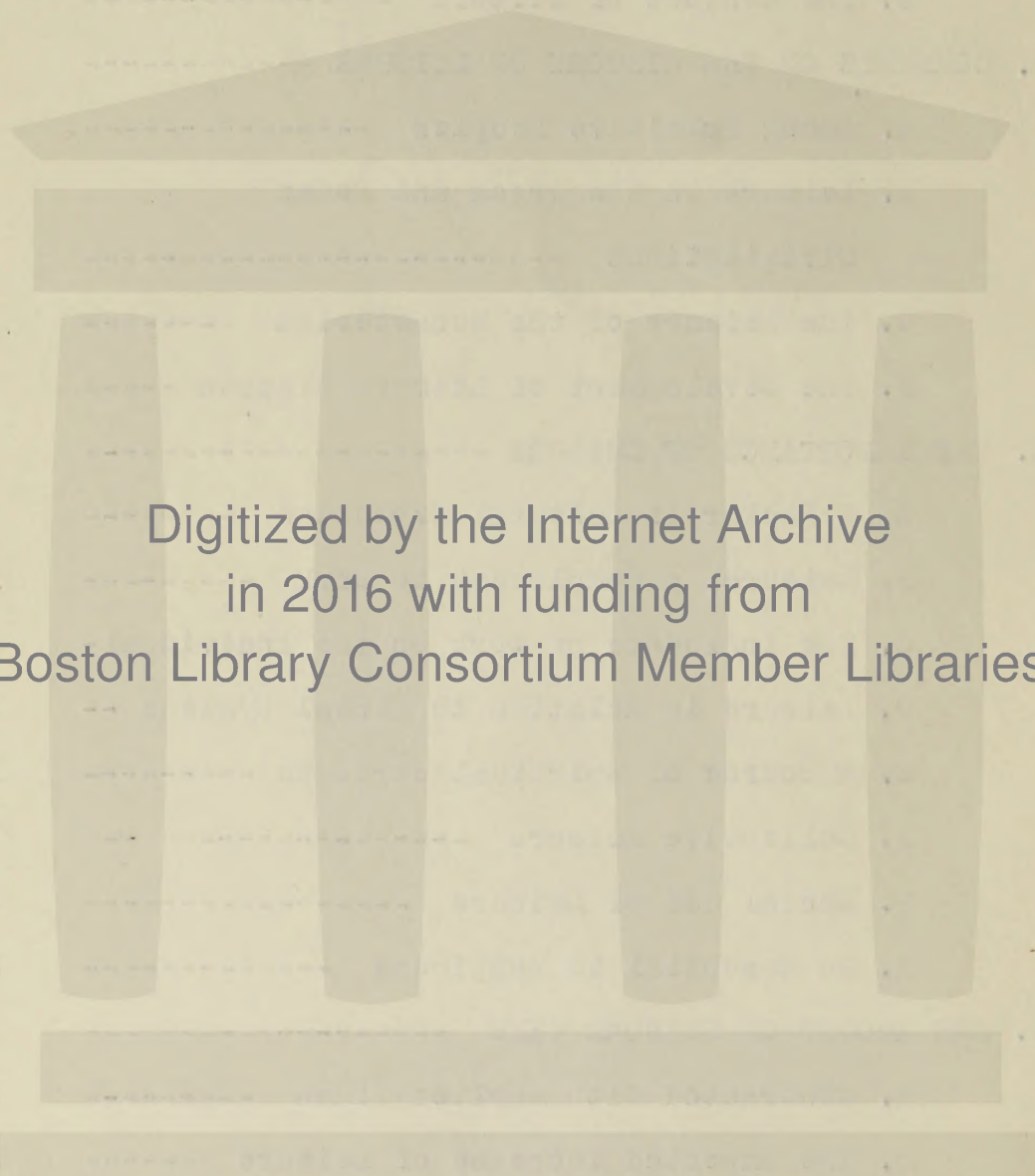
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THE USE OF LEISURE TIME BY YOUNG MEN.

" In the name of God, stop a moment, cease your work, look around you ---" Tolstoy (1)

1. INTRODUCTION. THE PURPOSE OF THE STUDY.

The amount of leisure time at the disposal of people is greatly increasing. It is commonly thought that the use of leisure time, the activities engaged in, are of importance in determining the character and happiness of the individual. Such time is used in a great variety of ways from "killing time", to the careful husbanding of precious minutes for works of invaluable moment to the person concerned. A study of the importance of leisure, its uses, and its influence in society might be of benefit to individuals planning their leisure and to organizations dealing with people chiefly in their leisure. The writer has for seventeen years been engaged in a program touching people's lives almost entirely during their hours away from work. Young men have been constantly before the writer in the work of the thesis although much of the material is of a general nature. It is hoped that this general study of leisure time might show what it has meant to the race, its changing character in the machine age, and what it may mean for the future, or at least along what lines further study is needed.

2. THE MEANING OF LEISURE TIME

A. Leisure as Spare Time.

There are many different viewpoints regarding leisure time and its meaning. For the purpose of this thesis a practical definition, that is clear, and not debatable is needed. Therefore leisure will be considered as time that is not taken up with sleeping, eating, working or going to and from work. Such time might be called, "free time", or "spare time". It is the only meaning which is practical when treating of quantities of leisure time. This meaning will be followed in this thesis except where other meanings are indicated. It is the definition followed in the intensive study of the quantitative use of leisure by 529 young men.

The National Congress of Parents and Teachers recently conducted a contest calling for the best essay on, The Right Use of Leisure. The first prize was won by Mrs. S. E. Sparling who defined leisure as, " that time which is free from necessary occupation." (2.)

It is significant that in her discussion Mrs. Sparling dwells upon the types of activities that she believes should fill her spare time, indicating as did her subject, that there is a meaning to leisure beyond just the fact of having time which need not be filled with work.

In the light of such definitions as those given above a fine point arises as to whether a leisure class, persons

who need not work for a living, have any time that is not leisure. Can such people do work? It is a fact that the person who takes part in social life may find herself in such a whirl of events, engagements and obligations, that she has no "leisure". A type of activity that may be the regular occupation of one person may seem a desirable leisure time activity for another. The relation of work and leisure is left for a different treatment under the section on, The Importance of Leisure. It is obvious that one may have his spare time so taken up with tasks of a charitable, political or other nature that he has no time for rest, reading, or hobbies which may stand for leisure to him. He has spare time, possibly many hours not engaged in earning a living, but he feels that he has no leisure.

B. The Content of Leisure.

This brings us to the consideration of a meaning somewhat different from spare time, and yet closely bound to time. It may grow out of a secondary definition given in the dictionary, "Time available, as for some particular purpose." (3) This meaning is also common. It implies not so much a quantity of time as time with a quality different from other periods. It involves no haste, but rather giving oneself to some pastime or interest chosen at will from many possibilities.

Prof. Busch says, "Leisure is not a utilitarian investment of time in health, efficiency or education. Leisure for the cultivated soul, whether educated in schools or merely wise

in the ways of life, is the opportunity to live for an unhurried period in the world of one's own values." (4)

This would imply that the desirable kind of leisure gave the possessor a feeling of freedom, both from work, and for use. There should be no worry hanging over the person who would have a satisfactory use of leisure. A wise use of leisure is difficult. Education for leisure is greatly needed. The objective must be wise choices of leisure time interests and ways to follow them. The preparation must come through school life for children, and so far as possible through industry for adults. Extra-curricula activities connected with schools are a suggestion of what might be done. Leisure should be free from external influence or pressure however, and the choice of activity and its pursuit should be free from direction. If one has his leisure planned for him, or is made to feel that it should be used in certain ways, it ceases to be true leisure.

So the content of leisure, the realm of one's own values becomes the highly significant factor in any consideration of leisure. The values of one person may not be the values of another, and here we enter a field without comparisons and with no clear principles. In fact a consideration of leisure as an opportunity rather than merely spare time, leads quickly into an area which has been little charted and which holds great possibilities for advance in human happiness. According to our definition of leisure time nearly everyone has some such spare time, and in increasing amounts. This thesis will maintain that the choice of how the individual will use his spare time becomes of paramount importance.

3. COMMENTS ON THE HISTORY OF LEISURE.

A. Among Primitive Peoples.

There is no written history of leisure or its influence on the development of the human race, yet it is comparable in importance to work as a factor in social culture. It seems likely that in the early days of the race leisure played a part in the development of tools and weapons. The man who took hours and days from his business of securing food, protective covering and shelter, to toy with a stone or club until it better fitted his hand and better served his purpose was pursuing a leisure time activity that profited both himself and his friends or even enemies who may have learned from it. (5)

The same was true of art, because when not too hard pressed in his regular occupation of fighting animals, men, or hunger, he sketched or outlined the animals he knew on the walls of his caves, as they remain in France. Art was the direct result of leisure.

B. Leisure in the Greek and Roman civilizations.

Leisure gave the opportunity for abilities to show themselves resulting in the sculpture and beautiful buildings of the Greeks. The same may be said of their philosophy as the free time given to discussion and to social converse on the part of citizens would have been impossible but for the slave system that relieved them of the drudgery of life.

Much the same can be said of the production of the Roman laws, and literature. It is true that the system of law and government might be considered closely related to the occupation of Roman citizens, but in the broad sense the leisure resting on the system of slavery made them possible. This is not the same as saying that leisure produced such works of art and letters, only that it was an indispensable factor.

The ancient buildings of the Athenian Acropolis, the Coliseum of Rome, the pyramids of Egypt, like the less known stone cities and temples of the region of Cambodia, and of ancient peoples of Central America, rested on the backs of slaves, but always someone, or some group of men had time from manual labor and food getting, to give to thinking and planning the projects.

C. The Leisure of the Monasteries.

In the Christian monasteries of the Middle Ages and later, life was drab, monotonous and uneventful, but for most monks there was ample time from services and duties to think and create. Life was simple, requiring little labor for clothes and food, and much of that was furnished by lay brothers. Rich patrons and visiting pilgrims supplied many material wants. Time was given for copying the Holy Scriptures and other writings by hand. The illuminated page was produced and many cell dwellers found their desires and imaginative powers expressing themselves in pictures, chapel trappings, or other works of art. They gathered in the only books of the times the wisdom of their best thinkers, and their predecessors.

They formed classes and schools for their initiates which grew into schools and universities for the laity.

Here too, science as well as philosophy, received a stimulus. The story of Gregor Johann Mendel, an Austrian monk, and Abbot of Brunn, is a case in point. He lived as recently as 1822 to 1884. For years he carried on breeding experiments with peas, in the garden of his cloister. His careful and methodical use of his spare time resulted in discoveries regarding the inheritance of single characteristics that have been of value to mankind. The principles are known as Mendel's Laws of Hybrids.

D. The Development of Leisure Classes.

The so-called leisure classes are of historical interest. They have resulted from certain economic conditions that have made some families independant of manual labor. The next step has been the association of certain customs with the leisure class, especially the abstinence from manual labor and certain trades that are left to the common people. Tradition soon widens the gulf until common folks are not expected to take part in some sports and pastimes indulged in by the leisure class. (6)

The traditional leisure classes are fast disappearing. The aristocracy of England with its traditions of not engaging in trade, but of entering the army, navy, or diplomatic corps has been so undermined by the World War, and so oppressed by heavy taxation ever since that it is greatly changed in character. It would have disappeared entirely long ago but for the creation of new nobles from other social classes

during the past generation. There is such a class in Japan, and in India. In the latter country the native nobility have been strengthened by alliance with Great Britain in the rule of the country. China is in flux and her leisure classes have no security. The last large class of the sort to be entirely dispossessed was the Russian nobility. A rapid and thorough job was done by the Bolshevik leaders after the overturn of the Kerensky government and the murder of the royal family. The lands and property of all nobles and wealthy people was seized and the leisure class, with all wealthy people and most educated persons was driven from the country.

America has never had a traditional leisure class. Our philosophy of work has not fostered its development. There are people of wealth who spend their time largely in social affairs or sport, but none of their pleasures are prohibited by custom to others who may have the means to engage in them, and usually such people have not been rigidly cut off from doing business or participating in work of the ordinary sort.

4. THE IMPORTANCE OF LEISURE.

A. A Factor in Cultural Evolution.

Primitive man found time to discover and improve tools and weapons for his use. This is of interest historically, but more especially as indicating the value of leisure in cultural evolution. Prof. Ellwood believes society evolves partly because of the geographic environment, but more especially because of man's ability to respond to his environment and adapt himself to it. Man has certain traits not possessed by the animals, especially his superior brain and learning power. Animals have time not given to food getting as well as man, so that is not a character differentiating man from the animals. (7)

Man understands his environment and adapts himself to it in a way the animals cannot. Time free from shelter and food getting aided him tremendously. Then did he observe the peculiarities of the land, the changes of the weather and the seasons, and pondered on their meaning for him. So he found ways of making his cave more comfortable, and of making cave-like shelters where no caves were found. So it must have been during his respite from his labors that he developed the principle of the lever, and the wheel, even the uses of fire, discoveries that may have been accidental. Leisure time has always been a factor in cultural evolution, but we will not press the point too far as there was little in the life of the savage to differentiate between his working time

and his free time. This was particularly true before the pastoral period, as it seems fair to assume that the labor of securing his meat was also his sport. This was a benefit that the modern industrial worker does not have. His work and its limitations savors more of the place that woman held in savage society than that of her carefree, hunting, loafing, mate. There may be a hint of a happy adjustment between work and leisure for the savage man which may hold a suggestion for today.

B. Leisure, a Complement to Work.

The preceding paragraph has indicated that the division of time into work and leisure is not easy. When one works in a factory or business establishment and enters or leaves by a whistle, punching a clock for a more accurate individual record of his working time it seems simple to regard all the rest of his time as his own, his leisure. In the case of the teacher, the author, even the Maine guide, or the farmer it is not so simple. Is the time the farmer gives to reading his farm paper his leisure or part of his work? It makes little difference which it is called, but there are other questions regarding the relation of work and leisure which do make a big difference.

Lillian M. Gilbreth has given us a statement of leisure slightly different from those used under the section on The Meaning of Leisure. She says that "Work covers the time a man

is obliged to expend energy productively," and she covers the time he does not have to work, as leisure. She questions whether we should separate the two so forcibly in our thinking and doing. The important thing is to have people's wants, desires and urges satisfied regardless of whether it is accomplished in leisure or by work.

She maintains that both work and leisure are necessary, but raises the question of whether they are of the same category. Are they of equal importance? Should there be some sort of a fusion of the two? She asks whether work and leisure have opposite urges, so that a man would always prefer leisure different from his work. (8)

Lillian Gilbreth has made a very important point in that the desires and urges of people should have satisfaction and that it makes little difference whether it is through leisure, or work. Both should contribute to such results.

It would seem to be an ideal situation when a man's regular work is the sort of thing he most wishes to do, and twice fortunate such a man if the world returns a living for it. Instances of artists and literary men especially, who have done the work they most wanted to do without the return of a living, come to mind. A man might even spend his time and Prof' Busch's "world of his own values," and be paid for it.

The writer's father wanted to work with wood and lumber even as a small boy. When he became old enough to work he became a carpenter and has built houses, or been employed in

a wood working shop all his life, never caring to do any other kind of work. Yet he has needed his leisure, spending it in hunting, fishing, reading, or automobiling. In the same way the artist must turn from his canvas to chat with a friend or walk in his garden. A certain great surgeon between operations retires to a private corner for a few moments of relaxation. There he has a roll top desk filled with nothing but trout flies and materials for winding them. Among his flies and bright colored feathers and threads he loses the tenseness^{of} nerves that goes with his work and becomes better fitted for the next task. A complete fusion of work and leisure does not seem possible. The mind needs change, new experiences. Also "one's own values" may come in the plural, instead of the singular, and the carpenter may turn from his delightful task of building a house for a friend and neighbor to go trout fishing in the spring of the year, because he enjoys that too.

Man does not always prefer leisure different from his work. It is an individual matter and no rules apply. One mechanic desires only to tinker over some car when away from the shop, another must do something entirely different.

The happy situation where a man's work consists of the sort^{of} thing he likes to do is rare. One might hazard the guess that more than half of the people of civilized lands, who must earn their living, are engaged in work which they either dislike or tolerate only because they can earn a living working at it and do not know how they can change

to some other type of work which they might prefer. Greater happiness would result from putting all the square pegs in square holes, but a glance at the attempts will indicate the difficulties. Vocational guidance has so far been only moderately successful at its best, in determining^{ing} the abilities of an individual, and the type of work he can do happily. If perfection were possible in that direction we face the obstacle of placing each worker. The world's work is laid out in kind, quantity and time to meet the desires of consuming mankind with only a secondary consideration for the situation of these same consumers who in the role of workers, sweat, to cut and make the world's products to order.

Leisure may always as now, give the worker satisfactions which he may not achieve in his work. The man who has not received the promotion he feels he deserves, or has failed to gain recognition in some other way, can for the price of a half hour's work go to the theatre where he can walk in marble halls, be seated by a man in livery and enjoy the subtle flattery intended for him. The man who travels away from home, and lives in hotels while on his job may have a garden or putter about the house for his recreation. The man who works for beauty of line and color may, like Maxfield Parrish, turn to an elaborately fitted private machine shop where precise measurements may be applied to materials placed in^a lathe or under the drill.

Work and leisure are complementary and should be considered together more frequently. The problems of labor have to do with working hours, the relation of the workers to management or capital, a share of the profits, conditions of factories and mines. Much has been written regarding labor and its very definite needs and its importance. Little has been said about leisure and that is contradictory and elusive. There are few facts to go by and no standards.

Lawrence P. Jacks who knows his working men has said that the two great problems for our civilization to solve are labor and the problem of leisure. Of the two leisure is really the more important and fundamental. There is need for education for leisure, the basis is physical culture and the object is art. (9)

C. The Influence of Leisure on the Individual.

After all we are most interested in the influence on the individual. Leisure is a factor in social evolution, it is important to society and state, but chiefly because of what it does to the individual, man or woman. What will the increase in the amount of leisure do to people? Will they be better men and women because of it or worse? The individual considers his leisure important as witness such remarks as, "I haven't time to do half I want to," or "I wish I could get a few minutes to myself." "To myself", probably means not just a chance to be solitary, but rather time to spend on interests

which are crowded out of busy days, or which require unhurried periods to enjoy.

We might almost say, "Tell me what you do and I will tell you what you are." Character is made on the playground at recess time just as truly as in the classroom. It does not follow that leisure is good, it depends on how it is used.

A careful study of recreation in Cleveland supports the commonly accepted theory that spare time may be used in a harmful manner. A selected group of 124 delinquents were studied and comparisons made with a total of 2,587 juvenile delinquents appearing in court in one year, and found typical. Spare time was a factor in the delinquencies of three out of four cases. The relations of delinquency and spare time amounted in many cases to an identity of regular spare time activity with delinquencies. This relation was found in all sections of Cleveland but especially on street corners, the lake shore, the "gullies", and in the railroad yards. (10)

A study was likewise made of 160 wholesome, mature citizens, and the spare time activities in which they had been engaged at various ages. Their recreational pursuits indicated a wider range of interests and a broader knowledge of games than in the cases of the delinquents. None of them had indulged in vicious pastimes. Seventy percent of the wholesome citizens had as children, been guided in their choices of recreation by parents, teachers, relatives and friends, while the delinquents had received no guidance. (11)

Dr. Glueck in a careful study and follow-up of 500 "graduates" of Concord Reformatory (Mass.) gave some attention to the use of leisure and habits. He formulated classifications of the use of leisure. "Constructive" was to apply if the individual was a member of a well supervised social group, as the Y.M.C.A., tried to use his leisure to advantage culturally and vocationally, and was free from bad habits of the kind characteristic of the "harmful" class.

The "negative" group includes those who may have failed to use time constructively, but must not have engaged in harmful activities or have marked bad habits. The "harmful" group had bad habits and associations, used spare time harmfully and had association with bootleggers, prostitutes, and loafers, and indulged in excessive drinking, gambling and other evils.

The history of the leisure and habits of 505 of these criminals, previous to their entrance to the reformatory showed that 96.5 per cent were in the harmful group, 3.5 per cent in the negative group, and none qualified as constructive. In the post-parole period 343 of the same men were classed as,- harmful 61.8 per cent, negative 34.7 per cent and constructive 3.5 per cent. (12)

In a comparison of pre-Reformatory use of leisure and post-parole criminal status, it was found that of 340 cases 24.7 per cent succeeded in avoiding criminal conduct. The negative group contributed about 50 per cent of the successes. (13)

The group was studied in its relation to criminality and leisure in the post-parole period. Out of 340 cases

24.7 per cent were successes and their leisure was at the same period designated constructive. There was not a case where the leisure was harmful and the man in the success group, meaning successful in avoiding criminal conduct, and there was not a case of a man in the constructive leisure group who was a failure. (14)

There can be little question of the importance of the use of leisure time as an influence in the life of individuals, for good or evil. The certain increase in the amount of leisure demands preparation for its proper use. Unless characters may be developed strong enough to meet the challenge our boasted gains may be but ashes and our leisure the agency of moral deterioration. (15)

D. Leisure in Relation to Mental Hygiene.

Much has been written about the machine age and its effect on the lives, especially the minds of people today. The picture of the crowded city street, people hurrying to and fro, dodging automobiles, subway trains roaring below the surface, and airplanes overhead, is drawn to emphasize the speeding up, and the mechanization of modern life. It is not strange that many people think that there is a limit to the adaptability of the human body and particularly the nervous system, and that we may be approaching the limit. The wide recognition of nervous and mental diseases emphasizes the question.

Figures regarding the number of mentally ill in the United States and even statistics over a period of years would seem to indicate that there was greater nervous instability and more mental disease than ever before. The changes in this field have been so great since the beginning of the mental hygiene movement that appearances may be deceitful. Comparisons and conclusions should be made only when figures and statistics are on the same basis. The states which take the best care of their mentally ill, are the states reporting the largest number of cases in proportion to population. Methods for reporting cases of the mentally ill are much more adequate than even a few years ago, so that the increase in number of cases reported is partly due to greater attention given the type of illness. It is not proven that there is a larger amount of mental instability due to the nervous strain of urban life in the machine age, but there is a large amount of nervous trouble and thousands of patients are in and out of our hospitals for the mentally ill. Loneliness and isolation have been factors of instability, and so it is not suggested that quiet or spare time without purpose would serve as a preventative of mental illness. If on the other hand the strain of modern business, the noise of factory or streets, the speeding up of machines or hand work, the pressure of keeping the pace of office routine are all factors in bringing about nervous ills, leisure offers a respite. During his leisure a man can get away from the irritating aspects of his job, rest from

the strain, or turn his mind to new channels which may mean re-creation for him. The proper use of leisure may be a factor in mental hygiene for the individual, and a saving gift for the race.

E. A Source of Spiritual Strength.

Among replies from 529 young men regarding their hobbies, one young man said that his hobby was meditation. His designation of meditation as a hobby was not taken seriously. He must be queer. A normal young man would be busy in his spare time. Yet many a great soul has sought the solution to his questions, alone in revery. Thinking through problems takes time.

A certain lady who no longer believes in prayer shuts herself away from her housework and her children for a quiet hour of meditation every day.

The older generation of religious leaders of college men, like Dr. John R. Mott and G. Sherwood Eddy, insisted on the need for a morning watch, a period of meditation, prayer, and communion with God, before the day's work was begun. Their lives have borne testimony to a strength of character and quiet power shown by few men.

To many men, if not to all men, the opportunity for quiet, whether alone in a suitable room close to the busy marts of men, or removed among the woods and lakes of the mountains, brings not only rest, but refreshment and spiritual strength.

F. Collective Leisure.

The extent to which society is indebted to leisure for its progress has been touched upon. Today our colleges, private foundations, even industry act on this principle to the extent of setting aside leaders of thought who give the whole or part of their time to research. Sometimes these men are engaged in pure science, working along lines that may give greater insight into fundamental laws and principles of science. Again men may be working toward a specific end like discovery of the nature and causes of cancer. Such plans of providing a living for men so that they may experiment for society, creates leisure for society as a whole, for which the writer has coined the phrase, collective leisure. The term refers to the whole body of time and effort of research men, as contrasted with the time and effort of the rest of working society in producing buildings, food, and other materials for society.

Collective leisure is an implied compliment to those men so engaged in the light of our high estimate already placed on the value of leisure. The words indicate nothing regarding the individual leisure of research men. Their work constitutes the collective leisure of society. Their personal leisure becomes a matter of choice as with other workers.

G. Social Use of Leisure.

The uses of leisure might be classed as individual or social, depending upon whether the person spends a given amount of spare time in an activity in which he is alone,

or whether the activity involves the give and take of social intercourse. Reading to oneself, even in a large public library, is an individual use of leisure, even though it may have consequences for society. A dancing party is an extreme type of social leisure. Other activities in the group are public worship, public address, the opera, the drama, watching athletic games, and to a small extent the movies. In the movies the two elements are the picture on the screen and the mind of the person, which is likely to be on the picture. The crowd about him in the darkened room has little influence on him.

We know little about the relative value, and influence of social leisure as contrasted with individual leisure. Their relationship is analagous to that of the individual mind and the crowd or group mind and as difficult of treatment. Social psychologists seem to lean toward the position that there is no such entity as crowd or mob mind, but that the phenomenon is better explained as suggestion operating upon the individual minds, sometimes causing them to do things they would not do singly. The influence of social leisure partakes of the spirit of such a group mind, but in lesser degree than that labelled mob spirit.

The tendency in modern life seems to be for most people to spend their spare time in social leisure. Everyone should have some social leisure but the great need of today is the freedom, knowledge, and range of choice which will allow persons to follow more individual activities which will

develop their own personalities in the deeper sense, and permit them to live more abundantly.

H. Essential to Happiness.

Happiness is the aim in life of most people, not the pleasure of the moment but happiness in its broadest meaning. There have been philosophical discussions without end regarding the aim of life and in particular the efficacy of happiness as a goal. The fact remains that the actions of people, louder than their words proclaim their principle goal. Happiness does not consist of one good time after another. It is not the multiplication of sensory or other pleasures. It is rather what Prof. Folsom calls the "enrichment" of personal experience". (16)

Such enrichment depends largely if not entirely on leisure. The thousands of persons who get little happiness from their work must turn to leisure for opportunities to enrich their experience. Men who find happiness in their work turn to leisure to broaden their experience, or to add by study, reflection and comparison, to the happiness of their life work.

This phase of leisure, a producer of happiness has already been touched upon in the consideration of its relation to work, as an influence for mental health, and especially as a source of strength for the spiritual life. The chapter on The Importance of Leisure therefore ends with the thought that it is vital for happiness.

5. THE AMOUNT OF LEISURE TIME.

A. Contrasted With Earlier Times.

If we compare the amount of leisure time people have now with primitive or barbarous peoples we have less, especially if the comparison is with peoples living in warm countries where it was easy to secure food.

We have less leisure than the barons of feudal days who had little work beyond governing their followers and waging wars which was something of a pastime. We have more leisure than the serfs who followed the baron and paid him tribute in order that he might spend his time in hunting, the games of the time, or the pomp of court.

The great mass of people have more leisure than the galley slaves, and the slaves who built the Pyramids, They were just as representative of their times as their masters. People in industry today have more time too, than did the craftsman of the period before machinery. They toiled from daylight to dark, and so did their successors the workers in the early stage of our factory system.

B. The Expected Increase of Leisure.

The workers of this and other countries are having increasing amounts of free time at their disposal. Studies in efficiency years ago convinced industrial leaders that in occupations where men or women are working under pressure, especially in factories and offices, and with machinery, that there was a length of day which gave good returns in both quantity and quality of work. Beyond certain hours of

work men and women produced a smaller quantity and quality of work per hour and with more errors and waste material, the law of diminishing returns applied to labor and time. This was due to fatigue with a slowing-up of action and poorer attention. The eight hour day became standard in most factories, building trades, and mines, usually in five and one half days. Recently the building trades changed to a five day week, and for a regular schedule, not because of lack of work. Many predictions of greatly increased leisure have been made by men whose opinions we value. The inventor Steinmetz predicted that in less than a hundred years men would work on an average four hours a day for 300 days each year.

Dr. Frederick Ferry, President of Hamilton College states that it has been estimated that it will not be long when a ten year working life, from 18 to 28 years of age, will be all the work required of the average person, leaving many years of real leisure for everyone. (17)

Whether one agrees with these statements there is evidence that the trend is in that direction. This is due largely to the increase in machine-made products for everyday living, and especially to the increase in the replacement of men by machines. We may wonder where it will lead us, but undoubtedly it releases great volumes of time which we, as a people, are poorly prepared to utilize. Even the long hours and slavish working schemes prevalent in Germany today are but a temporary situation due to the World War.

C. The Russian Workers' Week.

The "continuous working week" in operation under the Soviet rule in Russia, with the fifth day a rest day is only an experiment. Apparently production has increased with a race that had rather loaf than work at any time. There is no Sunday, but the working schedule is so arranged that every worker has every fifth day off. One-fifth of the people are not working, each day. This has changed all alignments of comradeship in leisure as one can share his rest day only with those not working on that same day. Such an arrangement has been forced under the Five-Year Program and seems unlikely to gain acceptance in other countries. It does indicate the possibility of plans that are not yet thought of, which may greatly influence our leisure and its use. (17)

D. The Uneven Distribution of Leisure.

Reference has been made to the contrast between the feudal lord and his serfs as regards their leisure. Differences exist among workers of different types in this country. To merely mention various occupations, the drug clerk, the teacher, the farmer, the surgeon, the lawyer, the factory worker, the chauffeur, the railroad man, the banker, and the office clerk reminds us of the leisure time problem of each. The factory worker may feel that the professional man has great freedom with his time, but that is not the case if the professional man carries the usual schedule. The great surgeon

is a busy man and at the beck and call of his patients' needs. The family physician must leave town to secure a little free time. The judge in a modern court has more cases than he can dispose of with the docket usually from one to two years in arrears in civil cases. The trial lawyer is bound by the same cords. The chauffeur, whether for a private citizen or a taxi company has little time to himself, and many hours are wasted in waiting. The factory/^{worker}at least has fixed hours, knows when he may have periods free **for** other things, and can plan to use them. He probably does not know how to use his leisure to advantage, as compared with professional groups, either for his own economic advantage, for living a richer life culturally or even for wholesome pleasure which sends him back to his job fit to do his work. He feels that the executives in his plant have a soft time, coming to work later and sitting in offices at desks, or walking through the shops. The executive attends social affairs connected with the works, which the worker enjoys or would enjoy if invited, whereas the executive feels he is still "on the job."

One large corporation is so organized that the manager of a works hiring eight to ten thousand men and women, cannot delegate his authority to relieve himself of work Saturdays, and many Sundays and holidays. Not an executive receives more than a two weeks vacation in the works, and machine workers get the same vacation after one year of employment. Of course the manager can get more time for a trip to Europe, while the workers cannot afford it.

The shop worker probably thinks because the doctor and lawyer have less regular hours that they have more leisure.

The professional men however may feel so busy that, like the housewife, work is never done. It may never be completed, and they may, with the business man think that they have no time for the things they would like to do. Still the golf links are crowded, with more fields in process of building. The movie houses entertain hundreds of thousands, and attendance at athletic contests such as football, boxing, and hockey is numbered by the thousands and tens of thousands.

Stuart Chase estimates the cost of pleasure motoring in the United States at five billion dollars per year, and entertaining, the food and service factor, at three billions of dollars. Moving pictures cost one billion five hundred million and the radio seven hundred fifty million per year. (18)

The huge sums of money spent on pleasure indicate the time given to it. The question seems to be a matter of choice of the use which will be made of time. General Leonard Wood received a letter from his step-grandfather while he was preparing for the medical profession, reprimanding him for his poor hand writing and commenting, "Your grandmother says you have not time to write well. God made you and gave you all the time there is". Each of us has "all the time there is," the question is one of choice and will power. (19)

Much depends upon the attitude and poise of the individual, his independence and will power. He cannot have everything. Would he prefer more rest, or relaxation, or entertainment or time for an interesting avocation or social leadership?

One must give up something in order to have other things. Real leisure, satisfaction in the use of free time depends much on one's willingness to limit his desires to his capacities and possibilities and recognize that somewhere there must be a limit.

6. THE EFFECT OF MODERN MACHINES.

The automobile, the moving picture, and the radio are the three machine products having the most revolutionary effect on the leisure of people. The automobile takes people out of the home for recreation while the radio tends to increase the attractiveness of the leisure hour in the home. The automobile takes the family into the country, makes it possible to visit friends, keeps folks away from church or takes them to the church. We can hardly blame the automobile for abuse of leisure. It is a conveyer, and its effect depends upon how it is used.

The moving picture has become the greatest means of public entertainment of all time. It is used by all classes of people all over the world. We do not yet know what its influence is, specifically, although we know some of its effects and can speculate on others.

The automobile, the radio and the movies have been so much discussed that little space is given them here. It has seemed of more value to spend time on phases of leisure time that have received less attention.

7. ENFORCED LEISURE.

A. Unemployment.

1. The Present Situation.

The quality of leisure is different if the individual finds unlimited time on his hands because of the force of circumstances such as the inability to find work, or because of imprisonment. This winter of 1930-31 has seen many men out of work. The causes of the business depression do not come within the scope of this thesis, and well informed students of economic and political fields disagree as to the specific causes. It is a fact that there is almost stagnation around the entire circle of consumer buying, retailing, wholesaling, transportation, manufacturing finished products, preparing raw materials and securing the raw products from field, forest and mine. This has thrown out of employment literally millions of workers, both men and women in all sorts of occupations in America. Added to this business depression are many different phases of technological unemployment which seem to have brought about a most serious unemployment problem over a period of time. Machine work has increasingly reduced the need for manual labor, one machine with a single operator sometimes replacing ten machines with as many operators. One huge machine in Milwaukee will now assemble nearly a whole automobile and requires only two or three men to tend it. Automatic coal stokers, and ditch digging machines encroach on the last domain of the unskilled laborer.

Changes in transportation have not only decreased dividends from railroad stocks but have increased technological unemployment by laying off more men than trucks and passenger busses can keep busy. Pension systems and lowered "old age lines" have increased the difficulty. Men who have never wanted for a job are this winter in the great army of those anxiously watching every possibility of an opportunity to earn a days pay.

2. The Attitude of the Man Out Of Work.

This very necessity of watching the advertisements, calling at employment agencies, offices and factories, takes hours of time and leaves the worker fatigued, discouraged and in no frame of mind to use his remaining hours in any way that would be of value to himself or society. After the odd repair jobs about the house are done and the books and magazines at hand are read, it is not easy to plan a constructive use of time in study or reading to advance oneself in his trade or other line of work. Only the exceptional man can bring himself to the point of enrolling for a course at the public library.

One man said that he had taken to sleeping on the third floor because his wife thought he ought to be able to find work and must be a slacker. Others have revealed their chagrin at the fact that the wife was bringing the only revenue into the home. One father asked what his six year old son would think of him if such a situation continued much longer. The father was doing the dishes and making the beds while the mother held her job. The father, a painter by trade was handicapped by lameness. He was greatly encouraged when

an opportunity was secured for him to do some painting for a local dentist who would in return extract his very bad teeth and make a plate for him. The painter felt very sure that his ^{teeth} bad/had been the cause of arthritis which had handicapped him the previous summer when he had work. He recognized his physical handicap, in his lameness, and sought vocational advice regarding the possibility of changing to some other line of work for which he might be able to prepare.

3. A School for Unemployed.

The writer had occasion the past winter to study somewhat carefully the unemployment situation in a city of about 100,000 population where the chief industries are the manufacture of women's shoes and electrical machinery. Following a series of conferences it was decided to open a Free Temporary Vocational School for men out of work. A circular letter was sent to a selectd list of 433 men between 18 and 35 years of age, who were out of work and were thought to be the type who might be interested in such an opportunity to improve their enforced leisure time. In reply 84 men registered for classes either in person or by mail. The classes were conducted by the Y.M.C.A. The following subjects were offered in three periods, Mathematics or Business English, Blue Print Reading or Preparation for Civil Service Examinations, and thirdly a gymnasium class with games and shower baths. The men voted to begin at 8:30 o'clock in the morning and to meet two mornings a week. At first about 50 men attended but the attendance dropped off to less than 20 in eight sessions.

The volunteer teachers gave excellent service under handicaps of wide variation in ages and in the previous schooling of their students. Half of the students did not take the gym class showing they were interested in the serious attempt to improve themselves, at least at first. Some men found work and dropped out. but more did not have the courage or will power even to attend after registering or to do the work when the classes settled down. Leisure, forced by ^{un}employment, is of a different quality from that enjoyed when one has a competence. The persons who are first thrown out of work are least prepared to spend their leisure in a way profitable to themselves or society. We must in America educate for the leisure that is fast becoming a larger factor in the lives of great masses of workers.

4. Elimination of Unemployment.

One of the suggested cures for the enforced leisure of unemployment is to replace it with the more welcome leisure resulting from shorter work weeks.

This seems a plausible and happy solution, but Dr. Carver says that it won't work. He believes that it is contrary to our experience in economics because if the work week is shortened when there is a demand for a given goods that the cost of production of said goods would be increased if the workers received the same weekly wage for a shorter week, with others taking their places to keep up the weekly production. If the workers received the same wage rate for the shorter week they would have less money than formerly which would have the same effect on themselves as consumers, as would an increased price on the goods. (20)

Prof. Carver has made an over simple problem in economics of what is actually a complicated situation. If certain other known factors were taken into consideration it would not work out just as outlined. Some of these factors are, old age pension systems long in operation, company plans for sickness benefits, unemployment insurance plans, and cheaper machine production. Several of these increase^a production costs but bring about a different distribution of wealth, while the latter is a very great influence in cutting costs.

Three great factors in the modern social and economic situation in America indicate that it is not wise to take Dr. Carver's recent statement as final. They also show the possibility of increased leisure for the masses at the same time that they receive better than a subsistence wage. The first to come to our attention is the great need right now during unemployment, for new roofs, painting, even new housing for thousands of people in both city and country places, to say nothing of food and clothes needed. Secondly there is man-power in America sufficient to produce and manufacture the goods needed on less than a forty-eight hour week, if unemployment is eliminated. As an illustration we now have three times as many miners as are required to mine all the coal we need, and coal is being used in decreasing quantity. In the third place we have in America wealth enough in money, property, capital investments and natural resources to pay for the goods so sadly needed. The need is not an economic demand because of lack of buying power on the part of the needy.

These three factors are so widely known throughout the country that it is strange we move so slowly to redistribute wealth and alleviate conditions.

The same three conditions, but with a more distressing poverty coupled with great oppression by the ruling class, brought about the Russian Revolution. We must speed up our evolutionary methods if we are to avoid revolutionary attempts in America.

The space given here to the problem of unemployment and the possibility of doing away with it, is taken because in the end it means more time free from the necessity of toil to earn a living.

B. Prison Leisure.

Bare mention will be made of the thousands of hours of enforced leisure in the prisons of the country to call attention to the fact that as in unemployment the quality of the leisure is different from normal spare time. It is an economic waste and probably is largely harmful in its results. The occasional ball game, movies, or an orchestra suggest the possibilities for use in re-educating and rehabilitating these who are ostracised. One personal acquaintance of the writer did not fit very well with fellow inmates in the work of the chair factory connected with the prison, but has re-catalogued the prison library in the most modern method, and has become something of an expert in radio theory, writing for the magazines. His is a life sentence.

8.A STUDY OF THE USE OF LEISURE TIME BY 529 YOUNG MEN.

A. The Study and Method.

The writer was recently chairman of a commission which studied, The Use of Leisure Time By Young Men for the Young Mens Christian Associations of Massachusetts and Rhode Island. Data was secured from 529 young men between 18 and 25 years of age in 19 Associations and Branches in 16 different cities of the two states. The information regarding each young man was secured through the personal approach of a Y.M.C.A. Secretary in each city, to the young men, allowing an opportunity to explain the purpose of the study and disabuse the mind of the young man of any ulterior motive. Names were not asked, and although the information was filled in an individual report blank it was felt that the study was of more value than it would have been if secured by questionnaire through the mail.

B. A List of Interests.

The answers to questions revealed the leisure time interests and activities of the young men. The principle ones are listed below in the order of popularity as indicated by the number of young men participating in each. The percentage of young men participating is also stated.

1. Regular Physical Recreation -----	98%
2. Newspaper Reading -----	96%
3. Attending Movies -----	92%
4. Reading Other Than Studying -----	90%
5. Listening to the Radio -----	83%
6. Automobiling -----	82%
7. Watching Athletic Contests -----	78%
8. Attending Church -----	77%
9. Hobbies (including athletics) -----	74%
10. Going Places With Girls -----	74%
11. Dancing -----	63%
12. Educational Courses or Studying ----	62%
13. Clubs and Lodges -----	60%
14. Dramas and Concerts -----	32%

C. Types of Activities.

1. Intellectual Pursuits.

If we use the idea of free time as leisure, the educational courses, night schools, correspondence courses and personal study in which young men engage would be termed leisure time activities. Three hundred twenty-five or 62% of the 529 young men studied are taking part in such educational pursuits. Those giving Student, as their occupation number 138, and should be subtracted when treating of those following education as a leisure time pursuit. This leaves 48% of the young men who are giving time to education outside of work. This study

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1. General Introduction

1.1. Theoretical Background

The purpose of this study is to investigate the relationship between the variables X and Y. The study is based on a sample of 100 subjects, who were randomly selected from a population of 1000 subjects. The data were collected over a period of 12 months. The results of the study are presented in the following sections. The study is organized as follows: Chapter 2 presents the theoretical background of the study. Chapter 3 describes the methodology used in the study. Chapter 4 presents the data collection procedures. Chapter 5 describes the data analysis procedures. Chapter 6 presents the results of the study. Chapter 7 discusses the results of the study. Chapter 8 presents the conclusion of the study. Chapter 9 presents the references. Chapter 10 presents the appendix. Chapter 11 presents the bibliography. Chapter 12 presents the glossary. Chapter 13 presents the index.

does not afford data upon which to draw conclusions concerning the quality of such educational effort but the intentions of the young men and the attitude of mind is significant. It is evidence that so much leisure is not being spent in a harmful way too.

In a study carried on by James W. McCandless among young men in Providence, R.I., it was found that Study was the first in a list of things named in answer to the question, How Time Off Was Spent. These young men were employed in offices and industrial establishments. One hundred and eighty-six or 59% of the 318 included, checked study, placing it ahead of all other activities. (21)

In the Commission report on the use of leisure by the 529 young men, 90% or 476 reported doing some reading other than studying. The subjects were as follows in the order of popularity,- sports, adventure, humorous stories, travel, detective, biography, and love stories. Love stories were checked less than half as many times as the next subject, biography. This may be an accurate figure or may be colored by an aversion to admitting reading love stories or a failure to recognize usual fiction in that category. The popularity of sports with this age group rings true to other experience, and with the other subjects listed indicated a healthy reading interest as part of the leisure time activities.

Newspaper reading is checked by 96% of these American young men as requiring some part of their spare time. The largest number checked sports, i.e., 279 of the total 506 reading the newspapers, 171 read the editorials, 109 the news and 80 the comic section.

2. Social Activities.

The number who "go out with a girl" is 392 or 74% of the total. There were 45 or 9% who definitely stated they did not go out with girls. Girls claimed rather a large part of the spare time of 22% of those going with girls, as they reported going out more than twice a week. Companionship with girls is a natural interest and ^{means} little regarding these young men beyond the fact that they are a normal group, and that part of their time so taken up cannot be used in other ways. It would be of value to know and where this companionship was spent. Dancing is the one activity of the sort included in the study. Three hundred and thirty-four or 63% of the whole 529 attended dances. Eighteen per cent definitely state they do not attend. Those attending dances too frequently, i.e., more than once a week in season, number 58 or 17% of the dancers. Leisure time spent in social affairs of both sexes is a preliminary to marriage and home building, and it was therefore interesting to learn that 207 of those going with girls, of 53%, go out with the "same girl", while 184 or 47% go out with different ones. The distribution of age grouping of those who go with a "steady" would indicate the younger men were as serious in their intentions as the older ones, at least they were going with a steady in more cases.

The young men in the 18 to 21 year group, going with a steady, number 124. Those in the 22 to 25 year inclusive, age group, number 82.

3. Athletics.

Regular physical recreation attracted a larger number of young men than any other interest. The various types of physical recreation are listed in the order of their popularity. The first six were suggested on the blank to be filled in, the others were named by the young men. Swimming led with 396 devotees, then gym, basketball, baseball, tennis, golf, football, walking, running, track, skating, canoeing, bowling, dancing, soccer, riding, motor cycling, motor boat racing, and calisthenics. It is possible that these young men were a selected group in this connection as the Y.M.C.A. is largely known for its athletic and aquatic programs and equipment. Furthermore many young men were interviewed as they came in to the building, so it would be possible to see an undue number of those who came for the physical recreation priveleges.

The probability that this is a selected group in relation to interest in physical recreation, is borne out by the study in Providence in which 318 young men of the same age answered the question of, How Time Off Is Spent, as follows, in order of frequency, 1. Study, 2. Listen to the radie, 3. Read books, 4. Newspapers, 5. Magazines, 6. Movies, 7. Theatre, 8. Athletics. These working young men were largely outside of the Y.M.C.A. membership. A younger crowd, boys in high school, in the same city indicated a much greater interest in athletics. (22)

The young men in our study throughout Massachusetts and Rhode Island cities participated in physical recreation to a greater extent than they attended as spectators, as the percentage going to athletic contests was 78% as contrasted with 98% participating. There has been a tendency to regard participation in athletics as a "good" use of leisure and being merely a spectator as a "bad" use. Probably there is no justification for this arbitrary ruling, or labeling, beyond the recognition of need for a certain amount of exercise of the body for good health, for which watching games cannot compensate. It is more probable that the idea of thousands of spectators at any sort of mass amusement has been coupled with signs of decadence in a people, as in the case of the spectacles in the Colliseum in Rome.

4. Religion.

Time given to religion cannot be included in time given to securing a living and so is included in leisure. Four hundred and seven or 77% of the young men attend church, but only 16% of those attend more than once a week. Those attending Sunday School number 133 or 26%, while those attending Young Peoples' Meetings number 141 at an age when young men are supposed to lose interest in such activities.

5. The Arts.

Two hundred sixteen young men or 41% of the whole attended musical comedies, 171 or 32% attend the drama, 144 or 27% attend the various kinds of entertainments that might be listed under concerts, and 48 or 9% attend the opera. This interest shown was in spite of difficulties of transportation and expense in the way of young men in many of the sixteen

cities of Massachusetts and Rhode Island where few opportunities to see such entertainment are offered locally.

6. Hobbies.

A large number reported hobby interests but when the kinds of hobbies were studied, it was found that instead of wood carving, stamp collecting, painting, or raising pets, these young men reported every sort of activity including swimming and athletic games. The classification was right too, as a hobby is literally, "something in which one takes an extravagant interest", and not only one of several things that an older generation has been accustomed to call hobbies.
(23)

7. The Automobile, the Radio, and the Movies.

The young men studied used the automobile, 433 or 82% of them. The radio had the same attention, 439 or 83%, for several hours during the week, with 40 or 6% stating that they do not listen to the radio. The movies are attended by 488 or 92%. Of this number 349 or 71% of those attending movies do not go more than once a week.

8. Relation to Work.

Leisure may fit a young man for his work or quite unfit him for his daily task. Indeed it has been suggested that work and leisure are so closely related that we err in trying to separate them in our thinking. It is important that people be able to satisfy their wishes in one field or the other, as touched upon as Work and Leisure under the section on The Importance of Leisure.

In a study made by Wolf of 104 young men in several different cities in various parts of the country, he found

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that the average weekly schedule of work, sleep, dress, meals, and time spent in going to and from work was 125 plus, leaving 42 plus, hours, or 25% to be accounted for as free time. (24)

In the Massachusetts and Rhode Island study/that it was found 138 or 26% of all the young men were working overtime or doing work outside their regular jobs. Fifty-seven percent of these were working more than 5 hours extra per week. It is therefore likely that these young men had less than the 25% of their time free as found in Wolf's study,

9. Commercialized Leisure.

These men are not giving their time entirely to commercialized leisure, although the movies and watching athletic contests would strictly speaking be classed as such. The auto and radio involve expense for someone, and dramas, concerts, and public dances could be classed as commercial amusements. They spent a large share of time in activities that are not commercial.

D. The Significance of the Way in Which Leisure Time Was Spent.

It is not wise to generalize from this study of 529 young men to conclusions regarding all young men, but the number is large enough to give a basis for conclusions regarding the group. It is not a highly selected group in spite of being inside the membership of the Y.M.C.A.. The author has found in seventeen years work with such members that they are much like other young men. The membership is open to

any men who will pay the moderate fees, and without religious or racial restrictions. It may be that such members are a little more serious about how they spend their time, and as indicated in Glueck's study quoted, they may not be interested in a harmful use of leisure.

The younger generation bear testimony to the changes of the times, being more easily influenced and changed than their elders. Also they point the way of social change if we can be skilful enough to distinguish between surface appearances and deeper currents, between passing fads and real change.

The interest and activities of these men might be divided into active and passive groups, depending upon whether the individual participates in the activity or is acted upon by it. The passive interests would include reading in which the person merely receives the words and ideas of the printed page, attending the movies, listening to the radio, watching athletic contests, attending church, and going to the drama and concerts. The active pursuits would include physical recreation of all sorts, automobiling, certain hobbies, and engaging in social dancing. Educational courses or studying so far as the individual does work himself, thinking, writing, and creating, might be called active pursuits.

The passive pursuits are slightly more popular with this group, but a study of individuals indicates that most

of the men are interested in both passive and active recreations. It cannot be said that we have here men who do nothing but laze away their days listening to the radio, watching the movies, never getting into the game.

They are on the contrary actively engaged in intellectual pursuits, keeping in touch with current events and through study informing themselves regarding the progress of the race, securing training in some art or preparing for better mastery of a trade or occupation.

Socially they seem not to be carried away by the new freedom of women to the extent of giving all their time to the society of the other sex, nor to be deprived of that society because of women's interest in other affairs. If this new freedom which certainly is being expressed by girls of the same age is having an influence on the young men it is in the kind of relationship and the trend it takes, whether resulting in a finer comradeship with deeper meaning for later family life, or a more superficial connection which may result in less stable marriages.

The participation in athletics and swimming means strong bodies, clear minds, a knowledge of team work, and wholesome attitudes that augurs well for workers and leaders of community life in crowded cities.

Religion has always been a great influence in the life of the human race, usually for the good, some primitive religions excepted, so that we have come to distrust a people who seem to be losing their religion with nothing to take its place.

One generation may seem to get along without much active participation in religious affairs as though resting on an inheritance from their fathers which kept them from exploiting the weak, or dissipating their own lives. The second generation seem however to have lost their grip, to have no standards and to need the balance, power, and purpose religion gave their grandfathers. These 529 young men do not seem to be in that predicament, but to be fairly close to the church and its services. These are young men to be trusted.

So our special group of young men have the urbanizing and socializing effects of the use of the automobile, the radio, and the movies, in common with people all over the country. They can see places, both urban centers and wooded mountains, that would not have been within reach of similar young men twenty-five years ago. Such travel widens the horizons. By means of the radio the finest music of all time is brought to those who will listen to the best living singers and orchestras of the world. News of important undertakings in distant parts of the world are reported almost immediately by radio, through the newspaper, and on the screen.

Through the movies young men live in the days of chivalry, or wander through trackless forests or mazes of luxurious rooms of the rich, in a way much more real and thrilling than by the printed page. We do not know just what this ^{means} either for the young or their elders. It may It may compensate for

drab lives, by pleasures of the imagination, or phantasy. One may vicariously have the thrill of new experiences, of being successful, a conqueror, through the screen. Others may have only the effect of being disturbed, even dissatisfied with their quiet or monotonous lives. Some people may have the proper amount of relief through such imaginative adventuring, leading to wholesome living.

9. THE TREND OF THE TIMES.

A summary of this thesis is hardly in order as the paper is a summary of many aspects of leisure and its use several of which might each be expanded into a paper the length of this one. The study of the 529 young men took up more than twenty pages for a brief summary report of the original work. It may be well however to repeat here some of the main points of the thesis.

Leisure has a utilitarian meaning as free time and also a meaning regarding its content, intimating a use for the interests one values most highly.

It has been a great factor in the social evolution of man, giving him an opportunity to progress. It runs parallel with work as an influence both on the race historically and on the individual today. Through leisure man was able to lay the foundations for formal education. It is a source of rest, recreation, and strength in many ways not touched upon in this paper. Society has seen fit to establish collective

leisure to accomplish things through research and study that would not be accomplished through ordinary ways, at least not for a much longer time.

Leisure makes happiness possible, not only through the pleasure of the moment, but in more fundamental ways, such as giving balance to life, and preparing men for their work.

We may expect great increases in the amount of leisure time available in the days ahead. The changes in our laws regarding when the young may leave school and begin work are all in the direction of more time for the pursuit of one's own interests, or as often is the case, more time which the young person may not know how to use to advantage. This is a source of danger as much as an opportunity. The trend in different parts of the country is in the direction of enforcing longer years in school, and raising the age at which the young may engage in factory work. This movement has been slower in the South than elsewhere but is taking place there as well. The group of young people thus held in school and given more leisure than their predecessors, are in the unstable adolescent period, when parental authority often weakens and self control has not yet been established. Every year the number is larger. There is a question whether the average intelligence is equal to the situation, and there is no question but that they are unprepared educationally and in self discipline to profit by such leisure.

It is possible with the available wealth, and the natural resources in this country to have increased leisure in adolescence, and at other ages, and at the same time have big advances made in economic well being of those people

living on a subsistence wage. This would require an economic engineering skill not yet shown in the management of any great political or social task in the country. There is no assurance of its accomplishment, and there is grave possibility of social failure of a revolutionary type if it is not accomplished. Such success would raise the economic level of the masses, give them more leisure, and eliminate the enforced leisure of unemployment.

The most important deduction from this thesis is that the people of America must learn how to use their leisure. This is no new thought, indeed it is being reiterated in many places. It means more than saying they need to know how to play, many know that now, without knowing how to handle their leisure time as a whole, which means much more than play.

The 529 young men studied in regard to their use of leisure give some hope of the possibility of larger numbers learning to use their time right. These men are playing, studying, resting, mixing socially, and improving themselves, in wholesome proportions, although there are exceptions not indicated in the general results.

We sadly need education for leisure, but that does not mean a school for leisure. It is largely an individual matter. Prof. Folsom says we must have time, freedom, and a knowledge of a wide range of choice if we are to enrich leisure as we should. (25) Such opportunity would lead us a long way on the road toward happiness, the aim of life. It would unfold to the large masses of people an enriched and abundant life known to only a few at the present time.

FOOTNOTES

No.

1. Quoted from Brown's, The Creative Spirit. Chap. 1.
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INDIVIDUAL REPORT

A Study of the Leisure Time of Young Men.

Ages 18 to 25 years.

-
1. What is your occupation? ----- Age -----
 2. Do you have hobbies? ---- If so what are they?-----
 3. What do you do vacations? Last year?-----This year?-----
 4. How many hours overtime work per week, if any?--Outside work?--
 5. Are you taking educational courses or studying? -----
By correspondence?----- At night school?----- Or on
your own?----- Along what lines?-----
 6. Do you read the newspapers?---- What sections do you
like best?-----
 7. Do you do any other reading other than studying?-----
Love stories?-----Detective ----- Adventure -----
Humorous -----Sports -----Travel -----Biography -----
 8. Check regular physical recreation. Gym---Golf---Tennis-----
Swimming---Baseball---Basketball---Other-----
 9. About how many times a month are you a spectator at athletic
contests in season?-----At moving picture shows?-----
 10. Do you have a pal?--- Do you go with a certain group
of fellows?-----
 11. About how many times a month do you attend dances in
season?-----
 12. About how many times a month do you go out with a girl?----

Individual Report (con.)

12. (con.) Is it usually the same one?-----
13. About how many times per month in season do you attend
dramas?----Musical comedies?---Concerts?----Opera?-----
14. How many hours a week do you listen to the radio?-----
15. Do you go automobiling?---Do you own a car?-----
Do you drive someone else's car?-----
16. Do you belong to a club or lodge?----- How many hours
per month do you give to it?-----
17. About how many times per month do you attend church?-----
Sunday School?---- Young People's Meetings?-----
18. Why did you enter your present line of work?-----
Do you intend to stay in it?-----Are you preparing
to advance in it?-----

Investigative report (cont.)

12. (cont.) It is usually the same person who is responsible for the investigation of the case.
13. The investigation of the case is usually the responsibility of the same person who is responsible for the investigation of the case.
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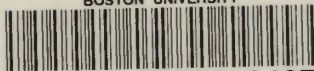
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